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One might "assume that the marriage of the epileptic, imbecile, or feeble-minded would be universally prohibited as tending to perpetuate idiocy, shiftlessness, and crime, but the roll of the states would show that the statutes restraining this are little more numerous than those to prevent clandestine marriage outside the state."

These few extracts and summaries must perforce suffice to suggest the rich contents of one of the wisest books which has come to the aid of the social servant in many a day.

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*Canon Barnett, His Life and Friends.* By HENRIETTA O. R. BARNETT. Boston: Houghton Mifflin Co. 2 vols. Pp. 24+392; 12+415. \$8.00.

This life of Samuel Barnett will not be read because he was rector of St. Jude's, canon of the Church of England, or dean of Westminster, but because our interest centers in him as founder and warden of Toynbee Hall in Whitechapel.

Generally, a biography of a husband by a wife is left unread, but this of Canon Barnett and his friends by Mrs. Barnett is unusual in that she has given to the world the human side of one said by those who knew him to be a "moral genius" with a "passion for souls." Mr. Barnett's winning of souls was not by any modern revivalist's method but by living contact with human beings of all grades and shades of society. His rich personality made Toynbee Hall "the center of intellectual ferment, and the cradle of social movements," for Canon Barnett was one of the very few Anglican clergymen who welcomed every forward movement. He drew about him the men and women of that period in England when the social conscience was developing, when a sense of social obligation was quickened. This life tells of artists, statesmen, scientists, and men of letters, who shared with Whitechapel their best selves as well as their best productions.

It was at Ruskin's house that the group of friends of the Barnetts met to plan the founding of Toynbee Hall. It was Watts, Burne Jones, and Sir Frederick Leighton whose best pictures were loaned for "picture shows." It was James Bryce who organized and presided at the forum at Toynbee Hall. We read of Asquith, John Burns, Sir Edward Grey, Ben Tillett, the dockers, members of Parliament, Oxford professors, workers on strike, all at home in free discussion at this free forum.

Social students will find in these two volumes the beginning and the evolution of the many movements for social and industrial betterment of the past century. We read of the Charity Organization Society developing from the small group about Octavia Hill, of the early efforts of the young Barnetts with the few in the great city of London who knew the tragic facts of the housing situation up to the present accomplishments of garden cities and government subsidies for local housing schemes. In these continuous experiences will be found inspiration for all who care for a new world.

The wide social horizon of the Barnetts is illustrated by two interesting bits from Volume II. In 1894 M. Clemenceau visited Toynbee Hall. Afterward he said: "While in England I saw but three really great men, and one was a pale clergyman in Whitechapel."

After one of Jane Addams' visits to England, in her relation to her hopes for international peace, she was under discussion by "four men, all so different that it makes their opinion of weight," Sir John Gorst, John Burns, Sidney Webb, and Canon Barnett all agreed that "she is the greatest man in America."

To the students of Oxford and Cambridge, Canon Barnett offered the opportunity at Toynbee "to learn the thought of the majority, the opinion of the English nation, to do something to weld classes into society." By his subtle force of personality he attracted original or earnest minds of all degrees, and turned their thoughts and faces toward the East End and its problems. His socialism would be scoffed at by the class-conscious socialist, as his Christianity was frowned at by his brothers in the Church of England. Yet he longed for a democratic civilization that was truly Christian. He tells of his young dream of going to America, and how that visit "knocked out of me all my Toryism." On every page is found his longing for equal opportunities for all people, especially for the children of the poor. His closing words in his letter to Mr. Horsfal are full of meaning in this day when a disquieted world is hoping and fearing. He says: "We have lived into times for which we hoped when we were young, times which are full of promise and full of danger. What is wanted are some people who will stop and look and tell us where we are, and where we are going."

This is the story of a modern mystic, whose spirituality expressed itself in simple common services for the neediest, through a philanthropy that believed in eliminating itself gradually by securing social legislation and making public service a religious and a patriotic duty.

MARY McDOWELL